

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 6, 1836.

*For the Intelligencer.*

### TOUR IN SWITZERLAND.

No. XIII.

**Oberland:—Passage of the Wengern Alp:—Grindelwald.**

The Oberland (highland) is a tract of country occupying the whole southern portion of the Canton of Berne, commencing at Thun, and bounded on the east by the Cantons of Lucerne, Unterwalden and Uri, and on the west by those of Fribourg and Vaud. It is composed of four large vallies separated by their respective mountainous chains, extending from south to north, and traversed all by their respective streams, which finally unite their waters in the lake of Thun. The two westernmost are those mentioned in my last letter, the *Simmenthal* and *Niesen* or *Rander*. The others are those of the *Lutschinen*, which branches into those of *Lauterbrunnen* and *Grindelwald* to the west, and the *Hasli* to the east. The two last, the *Lutschinen* and *Hasli*, with their mountainous ranges, form the Oberland proper; and it is here that are

concentrated the wonders of the Alpine regions in the greatest abundance and variety. It is populated principally by shepherds and dairymen, who spend their summers upon the mountains; and on the approach of the cold season, descend into the vallies with their flocks and herds to take up their winter quarters. Here is still retained, in a great measure, the simplicity of primitive pastoral life. For to these retired vallies, and to these steep summits, few of the fashionable would find any attractions to draw them, except the transient lover of nature; who, ravished by this sublime and beautiful scenery, may traverse the glen, or penetrate the defile, or climb the precipice, but seldom has much to do with the manners or habits of the unobtrusive peasant. Their food during the Summer months, is almost exclusively milk and cheese; bread being too expensive, and the growth of the common vegetables being limited to the vallies. Their villages, both on the hills and in the low vallies are neat but plain—generally consisting of low, one story dwellings, of their natural wood color, with some verdure about them; and a rude, unpretending church. As observed before, they profess the reformed religion, with most of the other inhabitants of this Canton.

We left Lauterbrunnen at a little past five, on the morning of the 17th of June, to cross the little Sheideck of the Wengern Alp—an Alpine pass elevated about 6300 feet above the level of the sea. It is the highest mountain pass in the Oberland. Our party consisted of a French gentleman and his guide, a Genevese professional student and myself, with my guide. The sky was perfectly clear; with the exception of the vapors that horded the tops of the mountains. The sun was not yet to be seen. Indeed, it must have been long before his rays could penetrate to the bottom of this deep, sunken glen. As we ascended the Wengern Alp, the peaks of the surrounding mountains came more fully into view. Chingelshorn, Mittagshorn, Breithorn, and Gosshorn successfully raised their white crested heads, beyond the southern extremity of the valley. To the southeast, was the Silverhorn, one of the shoulders of the Yungfrau, (maiden,) a beautiful, pyramid—form peak, literally silvered with snow, overtopped only by the tall white head of the Yungfrau of equally unsullied purity. The valley of Lauterbrunnen now lay at our feet—a deep narrow glen of 12 miles in length; walled in on the west by a line of grey rocks, rising often perpendicularly, from 600 to 1500 feet. On some of the less inclined *cotes* of the mountain, were scattered here and there low *chalets*, appearing in the distance like so many cattle browsing on the green heights. An hour's climb brought us to the little village of *Wengen*, the only passage to which is by a narrow winding foot path. Soon after we came to a ridge stretching north and south, from which on the east springs a high wall of mountain, an insurmountable barrier. Here the path turns to the south and leads along the back of the ridge. We were abundantly compensated for this uncivil barring up of our direct route, by the

relief afforded us in changing our fatiguing climbing motion to a walk over level ground. Soon, however, our path compelled us to turn to the left, and prosecute our course directly in the face of the sun's rays, up a steep, almost unbroken ascent. The Yungfrau soon again broke upon us in wonderful magnificence; upon whose lofty summit no foot of man ever left its mark of triumph; nor hand left on her pure white bosom, its sully touch. Her vestal robes,—bright product of the skies, remain forever untarnished by aught of earth; for near her ventures nothing but the white snow cloud, and the bright rays of Heaven. Upon either side wait two maidens, adorned with garments equally bright and splendid; all meet emblems of celestial purity and brightness. Few of earth's proudest heights have been left unscathed by ambitious man; few left uncontaminated by his scornful tread. Even the haughty Blanc has been compelled to acknowledge his supremacy, and to receive upon its brow the impress of his disdainful foot. And for the rest of earth's domain, where lies the spot unvisited by man; unsullied by his touch; undefiled by his deeds of selfishness and sin; secure from his oppression and deceit. Yet there are heights—too high for sensual man to reach; enveloped by an atmosphere too pure and ethereal for his gross nature; where the spots of his pollution are never seen, and where the strokes of his cruelty never fall; whose peace and serenity, the storms of his wild passions never invade; whose light and glory, his dark rage never dims. And who can gaze upon those still, bright peaks, and not find his soul led up to the pure realms above, to which they point, and whose splendor and glory they reflect? And as he throws a glance upon the rude, and boisterous world beneath, beholds the rugged cliffs over which his pathway lies, and the dark vapors which envelope and conceal it, and hears the thunderings of the destructive avalanche falling on all sides around him;—how can he but long to be raised to those high seats of peace and holy purity; of heavenly security and rest; from which he may look down unmoved on the distractions, and strifes, and tumult of the world beneath, see unconcerned storms of blackness gather and sweep over its surface, and hear unagitated, the thunder peal, and the frightful avalanche roar? God himself has declared that He has not left Himself without a witness in this lower world. Has He not caused to be found, here also witnesses of His glories; the glories of His throne and temple above; and are not these natural objects, that awaken in the contemplative mind, so readily and so forcibly, ideas of heaven—His glorious seat, designed emblems, types, images of that blest world? and should they not be visited often and studied deeply by the professed traveler to these holy regions?

After nearly three hours of fatiguing ascent, we reached the little inn on the Wengen Alp, where we were to take repose and refreshment. We seated ourselves in its rude balcony, and while our simple breakfast was preparing, entertained ourselves with views of the objects around us. A smooth, verdant pasturage extended in all directions around us, rising back and to the left, till it reached the region of perpetual barrenness, and in front and to the right sinking away, till some more abrupt acclivity cut it off from our view, and left the eye that sought to follow it farther, to fall upon the opposite mountain side. Directly before us was still the beautiful Yungfrau; ranges of more humble mountains, stretching away on either side. The only signs of habitation, except the numerous chalets, were the villages of Murren and Gimmelwald, situated on the mountain, beyond the valley of Lauterbrunnen; the former being higher than any other in Switzerland.—The roar of tumbling avalanches, every now and then, broke upon the ear, and kept the curiosity alive. Soon the sense of sight as well as of hearing, was to be gratified. A distant rumbling noise first drew our attention to the side of the Yungfrau directly opposite us. At first, nothing was seen. Soon a large, white mass was seen

just beyond and above a precipice of some 100 or more feet in height, over which soon it plunged with the roar of thunder. It then passed over a level, or very slightly inclined space, and then again precipitated itself over a ledge of rock 60 or 70 feet high. So great was the quantity of ice and snow, that it occupied some minutes in the descent; resembling to the eye, at a distance, a body of water lashed into white foam falling down the mountain.

We rested here two hours, and then resumed our route very leisurely for Grindelwald. Our path led through beds of flowers, of which nature seems here lavishly liberal at this season. Numerous species, I should think 30 or 40 in full bloom, were scattered all along our way. Three fourths of an hour more of ascent brought us to the summit of the little Scheideck. Commencing our descent, which at first is quite gentle, we soon descried the sharp peak of the Grand Eiger rising high above the intermediate ranges. Its actual height is 12,268 feet. This lofty Alp we passed on our right just as we entered the valley of Grindelwald. The whole country through which we passed, is grazing ground, upon which we frequently saw the herdsmen watching their herds, and singing their usual mountain airs. There was something singularly melodious in their voices, of a deep, full orotund, extremely rich and musical. The chalets were to be seen in every direction. At one we stopped, which was used for making cheese. It was a low wood hut, with an open entrance extending the entire breadth of the building, from which opened a door into the interior apartment. This was dark, no light finding admission but through the door from the outer passage. Here we found milk in all states; as pure milk, cream, hot and cold, half curd, curd, and cheese both hard and soft. We partook freely of all the different kinds; for which we remunerated the dairyman by a few batz. He seemed as if he could not be too grateful, or better, too hospitable. For he followed us out of the chalet with dish after dish of milk, cream, cream and sugar, &c., &c., pressing them most earnestly upon us. The valley of Grindelwald now appeared fully in view, covered with small dwellings and chalets, the church standing prominent above them all. It is about 12 miles in length, and a mile and a half in breadth. Its eastern and western walls are mountainous ranges, which at their lowest passes exceed 6000 feet in height. At the southern extremity, rise the high peaks of the Eiger the Shreckhorn (terror-peak,) and the Wottenhorn (storm-peak,) so called from its summit being frequently enveloped in thick clouds.

In the course of the descent, we were favored with the sight of another avalanche, falling from the southern range, just opposite to us. An immense body of snow and ice, suddenly breaking away from its support, threw itself down a precipice of more than a hundred feet, filling the air around with clouds of snow. From this first fall, it proceeded a short distance out of sight; then reappearing, poured like a vast stream of lava down a moderately inclined plane for nearly a quarter of a mile.—The descent down the precipice occupied a minute or more, its loud reverberations filling the air for miles around. We could stand and look upon this stupendous phenomenon, with feelings of awe indeed, and deep admiration; yet not with any emotion of terror or alarm. For happily here, no smiling village, nor peaceful cottage, nor unsuspecting traveller stood in the way of this sweeping destruction. Nor is this kind of avalanche, composed of masses of snow and ice collected during the season of winter, and loosened from their foundations by the gradual melting of the snow beneath, so formidable or destructive generally as when composed of loose snow, which, small at first, but collecting additional quantities as it proceeds, like a rolling snowball, becomes finally a fearful mass some hundred feet in extent, and then sweeps away every thing it meets in its progress, or buries it underneath its smothering load. For the former descend generally down ravines, whose sides bound their



course, while the latter, for the most part, slide down the smooth sides of the mountains, and may be put in motion on some height, over almost any village lying at the foot of a mountain.

We arrived at the hotel at *Grindelwald*, at a quarter before two; having been about eight hours and a half from *Lauterbrunnen*, inclusive of our stops—two hours at the inn, half an hour at the *chalet*—and numerous other stops for resting, viewing the scenery, &c. The distance is said to be twenty-one miles; but I think it is somewhat over estimated from its being over a mountain. The valley of *Grindelwald* is rendered peculiarly attractive to travelers by its two grand glaciers. The smaller one we decided to visit the same afternoon that we arrived. It lies about a mile southwest of the village. It extends up the deep and narrow ravine, which divides the *Wetterhorn* from the *Säreckhorn*, and terminates in an irregular wall of ice from 20 to 30 feet long. The front is, as might be expected, very much broken; deep hollows or fissures sometimes presenting themselves, reaching 15 or 20 feet up the glaciers, and the arch which it forms over the fierce and cold torrent below, being of different elevations in different parts. Portions of ice being detached by their weight, or the removal of some inferior portion, are constantly falling into the torrent, rendering it exceedingly dangerous to pass underneath, should one feel so inclined. Yet some forty years since, the innkeeper at *Grindelwald*, having fallen through one of the crevices of the glacier in an attempt to cross it, into the stream, followed its current a great distance, and finally escaped almost miraculously with only a broken arm. This glacier is composed, like others, of solid ice with stone, gravel, &c., interspersed, and is broken into deep and frequent fissures.

At the inn, while at dinner, we were again entertained with some of that deep, thrilling music, peculiar to the Swiss mountains and vallies. Like that at the *Staubach*, the party of vocalists consisted of some five or six peasant women and girls in a coarse, and rather filthy garb. The famous *Rans des vaches* was called for; but the air was different from any I had ever heard before. Indeed, it varies in the different districts; yet in all it is still

"That melody which out of tones and tunes  
Collects such pasture for the longing sorrow  
Of the sad mountaineer, when far away  
From his snow canopy of cliffs and clouds,  
That he feeds on the sweet, but poisonous thought,  
And dies."

#### ON CONSCIENCE.

Every one must have observed, that all our faculties are capable of being improved or injured. Some persons of the same age are stronger than others. One man is stronger in his arms, and another is stronger in his legs. And so of our internal faculties. One man has a powerful, another a weak memory. One has a great facility in writing another writes with difficulty. And so of a vast variety of cases.

Now if we look at those instances again, we shall find this to be the general fact respecting them. Those faculties are the strongest which are used the most. If one man be stronger than another, we shall find that he uses his strength more, or that he works more than the other. He whose occupations require the use of his arms becomes strong in his arms; while he who walks or runs much, becomes strong in his legs. He who uses his memory a good deal remembers easily; that is acquires a strong memory; while he who rarely tries to recollect what he hears or reads, very soon has a weak memory. And thus men have come to this general conclusion, that all our faculties are strengthened by use, and weakened by disuse.

This rule applies to conscience in several particulars.

1. The more frequently we use our conscience in

judging between actions as right or wrong, the more easily shall we learn to judge correctly concerning them. He who, before every action, will deliberately ask himself, is this right or wrong? will seldom mistake what is duty.—And children may do this just as well as grown persons.

2. Our conscience also is improved in this respect by reflecting upon virtuous actions, and thinking upon virtuous character. The more we do this, the easier do we learn to distinguish and avoid every thing that is wrong. It is for this reason that we should reflect much on the perfect character of our blessed Saviour, if we wish to impress our consciences, and make progress in virtue. So young persons should reflect on the characters of Samuel, Joseph, Daniel in the Bible, and of General Washington and other good men of later times. And of course, upon the contrary, we shall weaken the power of making moral distinctions—

1. If we neglect to inquire into the moral character of our actions. If children or men go on doing right or wrong, just as it happens, without ever inquiring about it, they at last care but little whether they do the one or the other; and in many cases will hardly be able to distinguish between them. Every one knows, that children who are taught by their parents to reflect upon their actions, and distinguish between right and wrong, know much better how they ought to act, than those whose parents never give them any instruction on the subject.

2. And again, we injure our power of judging correctly of moral actions, if we allow ourselves to witness or to hear of wickedness, or if we are in the habit of letting wicked thoughts dwell in our minds. If a boy hear another swear, for the first time, he will feel it to be wrong. But if he associate much with him, he will soon care nothing about it, and very soon will begin to swear himself. The same is the case with lying, cruelty, bad language, and any other wickedness. This shows us, how careful we should be to avoid all bad company, and never to mingle with those who persist in doing wrong.

I have mentioned above, that we could all observe in the feeling of conscience, a sort of command, urging us to do what is right. Now this command becomes stronger or weaker, just in proportion as we use it. For instance, he who is careful to do always what his conscience commands, finds the power of temptation over him to be weaker. He who strives always to be just, and never to defraud any one of the least thing, either in play or in earnest, will find a very strong opposition in his mind to doing any injustice; while he who only occasionally allows himself to lie or cheat, will find that his opposition to lying and dishonesty is gradually growing weaker, and it is well if he do not, in the end, become a confirmed thief and liar.

And it is moreover to be remarked, that both of these last rules have an effect upon each other. The more we are in the habit of reflecting upon the right and wrong of our actions, the stronger will be our inclination to do right—and the more scrupulously we do right, the more easily shall we be able to distinguish between right and wrong.

Once more. I have alluded to the fact, that conscience is a source of pleasure and of pain. It is so, in a greater or less degree, in proportion as we use it.

The oftener we do good actions, the greater happiness we receive from doing them. Do you not observe how happy, kind and benevolent persons always are? Do you not observe that persons who seldom do a good action, do it almost without pleasure, while really benevolent and kind people seem to derive constant happiness from making others happy? And if there is so much happiness to be derived from doing good, we ought to be grateful that God has placed us in a world in which there is so much good to be done, and in which every one, poor as well as rich, young and old, may enjoy this happiness, almost as much as he pleases.



And on the contrary, the more men disobey their consciences the less pain do they suffer from doing wrong. When boys first lie, or use bad words, they feel guilty, and very unhappy; but if they are so wicked as to form the habit of doing so, they soon do it without any pain, and sometimes even become proud of it. This is the case with stealing, or any other wickedness.

At first view this might seem to be a benefit conferred on a wicked person, because he thus can do wrong without so much suffering. But if we consider it a little more attentively, we shall see that it is exactly the reverse. For when a person is afraid to do wrong, and suffers in his conscience, in consequence of it, he will do it rarely and secretly; but when he ceases to be thus pained, he becomes bold, and does it openly, and soon meets with the punishment which he deserves. And besides, it is very merciful in God, thus to admonish us by our conscience, when we do wrong. And when we cease thus to be admonished, it is a proof that he has become more and more angry with us, and is letting us go on to our destruction without any more warning. And besides, this stupidity of conscience will last but for a very short time. Conscience frequently awakes in sickness, or on a death-bed. It will assume an infinitely greater power in eternity, than it ever does on earth. And then if we have lived and died wickedly, it will be a source of torment to us forever.

From what we have said, one or two things are plain.

1. The more frequently we do right, the easier will it be to do right; and the greater pleasure will the doing of right give us. The oftener we resist temptation, the easier can we resist, not only this temptation, but every other. And thus, at every step of our progress in virtue, we shall be prepared to be more and more virtuous; and our characters will become fixed on a surer foundation.

2. On the contrary, the oftener we do wrong, the more difficult it is to resist temptation, the more readily do we fall into sin, and with the less remorse do we violate all the monitions of conscience. Hence, the farther we go on in sin, the more difficult is it to get back again, and less is the hope of our recovery.

3. And hence we should learn how great is the importance of resisting every temptation, and of doing right resolutely, under all possible circumstances. Moreover, we learn that if we had formed any bad habit, the present is the very best time to break off from it. We cannot delay for a moment, without making the case worse; both by increasing the actual difficulty, and diminishing our strength to surmount it. And if this be the case with our sins against man, by how much more does it hold, in respect to our sins against God.—*Wayland.*

#### THE ARGUMENT CLOSED.

A certain *Rev. Thomas Kendall* is occupying a portion of the columns of the "Maryville (Tenn.) Intelligencer," in opposing temperance societies. He says the temperance society is an "invention of hell"—is "plainly of infernal origin." While some of the correspondents of the Intelligencer are gravely arguing the point with Mr. Kendall, another seems to have summed up the merits of the case in the following communication and dialogue.

#### For de Maryville Telligencer.

MISSA PARAM—I spoze you neber let poor niger say any ting in your paper; if you do I wish you sert de followin dialog tween me and Sambo. You musent ject to i t cause it is too late—cause de fuss is all ober—cause you kno when de white folx served, den's de time for poor niger. Sides I write ticular for de vantage of de niger, and you know de niger understand de niger beter dan he do de white folx.

Ah! Tom.

I told you dat-ah Temperance Siety come from de

Debil, but you no bleve me; now since Massa Kendall say so I spoze you no spute de ting any more Tom.

Tom. Ha! ha! Sambo, you like de whisky, dat's what make you bleve Massa Kendall. Sides de Temperance Siety no come from de Debil cause all Debil men poze dat Siety. Now neber man nor Debil poze demselves you know Sambo. If da do, de house dibided gainst himself cannot stand, de Saviour say.

Sambo. But de Temperance Siety nite church and state, dat's sartin, Tom.

Tom. No, no Sambo. You no make de proper struction. Good people of bof church and state join de Temperance Siety; and bad people of bof church and state poze de Temperance Siety. My part I like to nite de church and state in a good cause, but dat ain't nitin the laws of de church and state.

Sambo. But you drink hind de door Tom.

Tom. De Saviour tell me "no turn evil for evil" else I'd call you a liar Sambo. Did you eber see me drink hind de door or fore de door eider?

Sambo. No. But Massa Kindall say so, and Massa Kindall is a preacher, and I poze de preachers no lie, Tom.

Tom. Dat's very unsartin Sambo. Massa Kindall is interested in saying so, derefore he is not a good witness. Moreober Massa Kindall like to take de good creter himself, dat's what makes him poze de Temperance Siety, and talk so.

Sambo. He no drink in de dark Tom.

Tom. So much de worse den. Dares de sin of de zample and de sin of drinkin too. As de Bible say, he "glories in his shamie." And when he say other preachers drink hind de door, he very probably lie. If some do, da hypocrites, dat proves some good folx.

Sambo. It's a cretur of God too, and de Bible says, "every cretur of God is to be received with thanksgiving."

Tom. Rattle snakes de cretur of God too, derefore spzo you'd eat Rattle snakes. No Sambo. Dare be some good creturs of God, and some bad; my part I chuse de good and fuze de bad. Moreober whisky be's no cretur of God, but one of man's "inventions."

TOM.

#### For the Intelligencer.

#### BREAKING THE SABBATH.

Mr. Editor,—I was exceedingly gratified in reading the piece in a late number of the Intelligencer, under the caption of a "Friendly Rebuke," and signed "An Observer." Often have I desired to see some one take up the subject of the desecration of the holy Sabbath, by the professed followers of Christ, and expose the sins of those who have subscribed themselves by the name of Israel. And now, as "An Observer" has commenced it, may I be permitted to make a few remarks on this crying sin of our churches? I do believe, Mr. Editor, that one great cause of the declension of religion in our churches, is owing to the fact, that the Holy Spirit is grieved and insulted by professed Christians, in their contempt and desecration of the holy rest of the Lord. During my ministry I have noticed, that in those churches where the Sabbath is most sacredly observed, there is invariably a blessing attendant upon them; and frequently a revival of religion; but in those churches where a laxness in regard to the observance of this institution of Jehovah prevails, coldness in religion and a laxness in almost every duty are lamentably exhibited. God will not bless those churches who wilfully trample on his commands; or treat them indifferently and negligently; but his curse will rest upon them until they repent, and manifest their love to him and desire for his glory, by keeping his commandments. It is my opinion that every thing which is done on the Sabbath, and which might conveniently be done on Saturday, is a breach of the commandment, "Re-



member that thou keep holy the Sabbath day. **SIX DAYS** shalt thou labor and do **ALL** thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do **ANY** WORK." Here is the positive injunction of God; and how dare men violate this law, by doing works on that day, which might be done on the day preceding? I rejoice to be able to say, that I believe the sin of which your correspondent speaks, viz. of professors of religion purchasing "beef killed on the Sabbath," is confined pretty generally to our cities; but it is practised there to a great extent among church members. In the city of New York, I know it is a common thing for communicants, who, the very morning that they sit at the sacramental table, and eat and drink the consecrated elements of Christ's body and blood, go to the **SUNDAY MARKET**, and purchase beef, &c., for dinner! True, it is done very early in the morning, at 6 o'clock, on **SUNDAY**;—but this does not make it right. For my own part I would as soon see men go to market in church hours, on the Sabbath, as to see them go early in the morning on that holy day. They are just as guilty in the sight of God; let them do it before day break or at 11 o'clock. I am no advocate for **SMALL SINS**. I believe one known transgression of God's law, let it be ever so trivial, and apparently innocent in its effects, is just as much sin in the sight of God, as a wilful homicide. The man who pleads for the justification of **SMALL SINS**, is of very doubtful piety. But, those church members who buy beef sacrificed on Sunday, are equally guilty of violating God's command, as those who purchase on Sunday.—Some say that they never inquire **WHEN** then the beef was slain; and the thought never occurred to them, that the flesh they purchase for their tables might have been prepared on Sunday. Those who get beef on Monday morning, must know that it could not be slaughtered on Saturday, and remain fresh two days. But there are some instances, where persons really do not reflect that the beef they purchase on Monday might have been slaughtered on the Sabbath. A distinguished D. D. in New Jersey, a few years since, was generally in the habit on Monday morning of being supplied with a round of beef, by the buther, who brought it to his door. One morning the butcher came very early with his cart to the Doctor's gate, and asked him if he wanted a pice of beef for roasting. "Yes," replied the Dr., "I will take some from you," and went to the cart. He soon selected a suitable piece; and putting his hand in his pocket for money to pay for it, observed, "that is as fine a beef as I have ever seen; how long since it was killed?" "Yesterday," replied the butcher. "Yesterday! yesterday!" exclaimed the Doctor, "go away with your meat; I will buy no more of you." This minister had eaten beef, for perhaps a year, that had been killed on the Lord's day, and had never before suspected that this was the case.

I have protracted my communication, Mr. Editor, beyond the limits which I had assigned to myself, when I first took up my pen; but as this subject is of vital importance to us as Christians, I will dwell upon it a little longer. I remark then, that several practices which are prevalent among some of our church members in New England, I believe to be flagrant violations of the holy Sabbath. **SOME** of these are picking currents and berries, gathering peas; (this, however, is not practiced as generally as the others) digging potatoes, &c. &c. All these are breaches of God's command; and those who practice them need never expect the blessing of God, until they "break off" from these sins. And those churches who tolerate these acts of wickedness, need never expect a revival of the work of God among them, until they discountenance them. A short time since, as I was going to church with several professors of religion, I heard something like the following conversation. Passing a field of rye, one said to the other, "That rye looks uncommonly well: I wonder what means are used to promote the growth of grain so here." "The common

course is taken," replied the other. "My grain has not turned out well lately, and I think next year I will try a new plan." "I observe the grain in this country, generally, is very good; can you tell me, sir, what are your methods of farming?" Here a conversation on worldly subjects commenced, which lasted until these church members took their seats in the temple of God. Did they not break the Sabbath, in their unholy conversation? Were they prepared to worship God in spirit and in truth? **COULD** such men expect the divine blessing to rest upon them? Whatever others may think of the lawfulness of conversing on the subject of farms, &c., I believe it is breaking the day of the Lord. If those deacons and church members who are guilty of the sins here mentioned, should see these remarks, let me assure them that they are made with feelings of kindness, and a desire to do them good. I have long wept in secret places over these sins against God, and believing as I do, that **THEY** are **SOME** of the causes of the decay of religion among the churches of Christ, I consider it my indispensable duty, publicly to bear my solemn testimony against them.

DAVID R. GILLMER.

#### DEFECT IN A MILL.

A faithful minister, who knew that a miller in a certain neighborhood, who was proud of his business and machinery, prosecuted his calling on the Lord's day, as many millers still do, felt it his duty to call upon, and get into conversation with him about his mill. "A fine mill," said he; one of the completest I have ever seen." This was nothing more than just; the miller had heard so much many times before, but his skill and judgment were gratified by this new testimony, and his feelings conciliated. "But, oh," continued the minister, after a little pause; "there is one defect in it." "What is that?" carelessly asked the miller. "A very serious defect too." "Eh," replied the miller, turning up his face. "A defect that is likely to counterbalance all its advantages!" "Well, what is it?" said the miller, standing straight up, and looking the minister in the face. The minister went on:—"A defect which is likely to ruin the mill." "What is it?" rejoined the miller. "And will no doubt one day destroy the owner." "And can't you say it out?" cried the impatient miller. "It goes on the Sabbath!" exclaimed the minister, in a firm, solemn, and monitory tone. The astonished miller stood blank and thunderstruck; and remained listening, with meek submission, to a remonstrance and exhortation of a quarter of an hour's length, in which the danger of his state and practices, and the call of repentance towards God, and faith in our Lord Jesus Christ were urged upon him.

#### USEFULNESS OF WORLDLY KNOWLEDGE.

Would not ministers gain much, by possessing more general knowledge of the world, than they mostly do? Many excellent preachers of the gospel are totally ignorant of any thing around them, beside their own peculiar calling. This is of great disadvantage to a minister.—It tends to lower him in the estimation of men—for men of business generally look upon the man that knows nothing of it, as deficient in one important point of education—and can scarcely conceive of a man of any acquirements that should be ignorant altogether of their pursuits. This is to be sure unreasonable—but so it is. And the minister who knows something about buying and selling, about farming and building—has gained no inconsiderable advantage over him who knows nothing about them. And I have had occasion frequently to see the different receptions of clergymen by



men of the world, just in proportion to their different degrees of knowledge in this particular.

I knew a merchant some years ago, who seldom, if ever, had permitted a clergyman to approach him in familiar conversation. He was a man of business—intelligent, enterprising, and wealthy; but he was known to have a mortal antipathy to clergymen—and although his family belonged to the church, yet he would but seldom go with them to the house of God. A change took place in the ministry—a man of only ordinary acquirements succeeded as pastor. But he was a man of some tact. He could converse on all subjects, and turn them to good account. He visited our merchant in his counting-room—talked of goods and business—of loss and gain, and of mercantile affairs generally with such familiarity, that the merchant was delighted with him—took him to his house—praised him highly to his wife as the most intelligent preacher she had ever brought to the store before. The preacher stayed all night—and when in the evening the little family were gathered around him, and the holy book of God was handed him by the lady of the house, he spoke in such kind and affectionate language to all around him, that the merchant was constrained to give vent to the silent tear. And when he was afterwards personally addressed, he not only received the admonition kindly, but made a good use of it, for it was the means of his conversion to God.

Now in all probability, this man might have continued an enemy and a stranger to religion for years, and perhaps forever, but for the prudent adaptation of means on the part of the clergyman.

Cheerfulness is the very best promoter of health. Repinings and secret murmurs give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which stir up the blood, and those motions which they raise in the animal spirits. Cheerfulness bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm, keeps up a kind of daylight in the mind and fills it with a steady and perpetual serenity. We seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

Addison.

For the *Intelligencer*.

#### SLAVERY.

Mr. Editor,—You are aware that the laying down of principles or premises is often attended with less difficulty than the carrying of them out to their legitimate results, either in an argument or in practice. For instance, a preacher may, on the subject of equity in reference to the compensation of the laborer, show in the clearest manner that the laborer is worthy of his hire,—that an equivalent is due in all cases, and that uncompensated labor and involuntary servitude is a breach of the 8th commandment. He may thus place the slave-holder in the unhappy condition of a sinner and a thief, according to the law of God, and yet be foremost to condemn those who carry out this doctrine by a pungent and faithful application, calling things by their right names. And when the friend of the oppressed declares what is justly

due the laborer—the uncompensated slave—he can denounce him as an incendiary, and hold him up to universal execration. And for what? Why, simply for carrying out his own principles.

Nothing is more common than denunciations against abolitionists, and of the most violent character, by individuals who assume the ground that courtesy is due to all men; even to men who are guilty of the robbery not merely of the labor of the laborer, but of his liberty, his wife, and his offspring. It were to be hoped that a smoother example would be given to men, said to be so rude in the application of their principles: but unfortunately the principle of courtesy is much easier adopted by us all than carried out: and indeed so difficult is it in the treatment of abolitionists, that men peculiarly bland, have found themselves unable to keep their equilibrium. In view of such difficulties, it would not be worth while to censure, were the exuberance on the side of truth and justice; but inasmuch as truth and justice are essential attributes by which to regulate society, if the error is committed in opposition to these attributes, it is but due to society, so long as the error is not acknowledged, to show it with becoming fairness: and the more necessary in circumstances of the greater publicity, and where the auditors are impressed with a high regard for the talents and virtues of their religious teachers. This position I am sure will not be disputed by an Editor of a religious Journal, who is held responsible for his matter and manner; nor by the Ministers of the gospel.

It was my privilege a few Sabbath evenings since to listen to a discourse in the Centre Church, before a numerous audience, on the 8th commandment, and in reference particularly to slavery. The first part of the discourse exhibited much talent and discrimination, and the principles laid down were clear and most happily illustrated. Many of your readers were present; which makes it the less necessary that I should advert to the various positions laid down for the protection of property, and in defence of the inherent right of the laborer to an equivalent for his labor. If the preacher covered the whole ground by a single remark, he did not show fully and explicitly that the claim of slavery does not consist entirely in the labor of the laborer, but in his person in the highest sense. It claims his will, the surrender of domestic enjoyment. It claims his companion, and demands the fruit of his own body, his offspring; without which the system would not long be continued. It claims the right to defeat the will of Jehovah, and denies the word of God, and the use of letters to the laborer, reduced to a thing. The law of the slave-holders proclaims a slave to be a good, a chattel, a thing; and slave-dealers thus traffic in the persons of men as things. It is important that the slave-holder should be regarded not as the mere controller of labor, and his crime not merely in keeping such compensation, but in holding in the highest and most exclusive sense the whole man, with all his faculties, hopes and destinies, so far as human force can control them.

How was it possible for the preacher, after asserting fully the right of the laborer to an equivalent for his labor, so to qualify it as not to be chargeable with promulgating the exact doctrines of abolitionists, and of making their applications? 'Although the laborer is entitled to an equivalent, as just compensation for his labor,' said he, 'he is not entitled, in all cases, to all the results of his labor. If so, the workmen on a building might affirm that the building was their own, because they had prepared the timbers, erected the building, and by their labor and art had finished it: whereas the materials were procured by the money of the capitalist.' The position was a correct one, that the laborer was not entitled to all the results of his labor, in all cases: although in some cases it might be easy to show, that an outraged man, whose labor was uncompensated, had a claim to a vastly higher indemnity than the results of his labor. It would



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have been pertinent here for the preacher to have noticed how carefully, by statute, the workmen on buildings are protected; for they have not only a claim to the money due them, but they have a lien on a building above all other persons, until their labor is compensated. The house is by law made over to them, until they are satisfied on their claim; and in some cases where a great deal of art is exercised, the labor might amount to so much more than the materials, that the just claims of the workmen would overgo the price and intrinsic value of the whole building. But now suppose these men had made a number of houses, and the capitalist had disposed of many of them, and they were unpaid; would they not justly claim all the property left, if it was only sufficient to pay the entire debt?

The preacher seemed here to draw conclusions without much care; so eager did he appear to be to hold up to execration the man who of all others seems most to disturb his feelings. 'There are those,' said he, 'who advocate this doctrine; that the laborer is entitled to all the results of his labor. I know a man who has addressed colored assemblies after this style: The slaves of the south are justly entitled to the whole southern country, for their uncompensated labor. Now what right has such a man to complain when he is denounced as an incendiary? Suppose a sailor on board a richly freighted ship should address his companions after this manner. The ship and cargo are ours;—we have run all the hazard of the seas; and by our skill and labor have sailed to different parts of the world and secured our freight; and who so well entitled to the ship and cargo as we? For such a speech the man would be hung upon the yard-arm: and I ask, what right would he have to complain?' The object of the first statement of the workmen on a building, comes out in a tangible form, in this last attempt to run a parallel between a mutinous and piratical sailor and Mr. Garrison. Did not the preacher know that Mr. Garrison had been in the greatest danger of a similar fate last year, when "3000 men of property and standing," influenced by no better reasoning, and perhaps strengthened by some such parallel, made the city of Boston the scene of tumultuous riot; when Mr. Garrison was rescued with the greatest difficulty from the infuriated populace? Does he not know that the mobs in New York were preceded by showers of just such appeals and attempts to fill the public mind with the belief that the abolitionists were promoting treason and insurrection? Does he not know that these men, when called to account for their speeches and newspaper squibs, denied the least design to produce the reign of terror which in successive years has existed for several days in that city? In the present case I cannot believe that such was the design in reference to the abolitionists; but I do affirm that no language, better calculated to excite a mob against abolitionists, has ever been used in the public prints in our large cities. The real object was to excite the greatest abhorrence for Mr. Garrison, and others so far as they are like him; and this is not denied. I believe I have stated the case fairly; and with sorrow that there should be in my judgment occasion for so doing.

The natural inquiry is, what is the foundation of all this array and execration of Mr. Garrison? Can it be in the expressed sentiments of Mr. Garrison as published in his "address delivered before the free people of color in Philadelphia, New York and other cities during the month of June 1831." So it is stated by the preacher himself; and is herewith quoted, p. 19. "But our colored population are not aliens; they were born on our soil; they are bone of our bone and flesh of our flesh; their fathers fought bravely to achieve our independence during the revolutionary war, without immediate or subsequent compensation; they spilt their blood freely during the last war; they are entitled in fact to every inch of our southern and much of our western territory, having worn themselves out in its cultivation, and received nothing but

wounds and bruises in return. Are these the men to be stigmatized as foreigners? And now let us see whether there is any difference between the preacher and Mr. Garrison; so far as that part in italics, which is the part in question now, is concerned. If not, if he has treated Mr. Garrison justly, how embarrassing his own condition. He has asserted over and over again that the laborer is entitled to an equivalent for his labor. Now suppose it should turn out that the whole territory, and entire property of the South, would not compensate, but with a fractional part, the labor of the generations of slavery, whose toil and sweat and blood has never been compensated. Even the present generation have a claim to more. Did not the preacher commend the law of the Jews, which, when a man could not pay his debts, delivered him over to labor till they were paid, as far more just than our law respecting poor debtors? Mr. Garrison never suggested the idea that the slave holders should be held to labor for the balance, after their property should be proved to be less in value than the value of the labor of their slaves; nor does he in the slightest degree urge the colored people even to require the property which is justly due them for their labor. Nothing like the principle of revenge can be found in all his writings to the colored people; not even claiming any thing due them but liberty.

What the labor of the slaves in Virginia, and the other old and breeding States is now in agriculture worth, is matter of little moment; as a very great portion of their care is in rearing children for the flesh markets of the far south and western States. This section was justly called by the preacher the Guinea of America. This horrid system is considered a profitable investment where the land will bear scarcely enough to support nature. But I have testimony from the new states full to this point, that a good set of hands will raise enough cotton in three-years to pay for the entire investment of their purchase, and the whole plantation land. This is about the same in the sugar states also. The relative price of land and slaves is as 1 to 4, the slaves being the principle investment. The slaves, therefore, by paying for themselves, pay in 3 or 4 years three times the value of their plantations. How long even, supposing we should reason from share labor and allow the slave half the products of the earth, as is common in many parts of our country, how long would it take for the slave to come into an equitable claim to all the southern and western slave territory, after making every deduction for their support? Now if the slaves have done half as well for their masters, to support them and others in their idleness and luxury, as slave-holders have acknowledged to me, the present generation of slaves are in equity, not only entitled to more than all the plantations of the South, but have, without doubt, a just claim to more than the value of the whole slave states, with their cities and the property of all their country.

Few persons have looked carefully at the gross amount of labor in any section of the country; and many would be astonished that a greater amount of money is paid for labor in New Haven every five years, than the value of the entire city, with its personal as well as real estate. Now suppose it in the power of the men of property in New Haven, if they were all base enough to do it, to require the labor of all the artizans and others, and give them the support of slaves; and in five years their claim in equity should be greater than the whole value of the city. Suppose these outraged men should not only claim their liberty, but the amount due; could the men and their families who had lived in luxury from their uncompensated labor, in justice refuse to pay them, even if they should be compelled to give up all the property of the city to do it? The oppressors would not only be required to give up all their substance to the laborers and their injured families, but would, at the outset, find such an experiment too dangerous a one to make upon white men.

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It was not my object to enter into an expose of the discrepancies of this discourse in reference to the premises laid down, and the effort to sustain certain slave-holders, who are said to continue their slaves in bondage for their *special good*; nor to notice several thrusts at Abolitionists of the ordinary character. It was to be hoped, inasmuch as the preacher has consented to the publication of one of his discourses on the decalogue, in your paper, that he would ere this have given this, verbatim, for the reconsideration of those who, with myself, listened with great interest and much pleasure to many of its fine sentiments, but who on the part which I have presented, expressed the greatest dissatisfaction and the deepest regret.

AN ABOLITIONIST.

Despair is a corruption of humiliation, it is a counterfeit humility, a sullen pride, a covert of a hardened spirit.

For the *Intelligencer*.

#### AFRICAN COLONIZATION.

Mr. Editor.—As you seem to have opened your columns for a discussion of this subject, and have already inserted the views of "Gov. Pinney," I beg leave to offer a few remarks on the subject and the views. If I understand the matter, as it is now presented, we are not called on to support the scheme of Colonization, on account of any design or tendency in it to deliver our land from slavery, or put a stop to the foreign slave-trade. [1.] Nor does there seem to be much said of meliorating the condition of the colored people of our country. [2.] And I should think these pretended benefits of African Colonization had better be relinquished, inasmuch as we are furnished with plenty of facts and reasonings, to show how absurd it is to expect them. And I cannot withhold the remark here, that to have the *benevolence of our Churches* invoked from year to year, on behalf of the Colonization enterprise, merely in view of its *commercial and agricultural* advantages is, and has been, making a strange use of that charity, "which is not of this world." Christian charity to support one at his farm and another at his merchandize! I say freely, this is a gross *perversion* of charity. But it turns out, that we are now to sustain by our pious offerings this scheme as an *auxiliary to missionary operations*. To this end go the pleadings of "Gov. Pinney." And here I object. And I will not dwell on the want of philosophy, (not to say religion,) in this idea of so great an effort to build up and sustain an *auxiliary*, (the Colony,) before we establish and advance somewhat the *principal* (missions,) which it is intended this auxiliary shall shore up. Where are the *missions to be aided* before we expend so much and so sacrilegiously to obtain the aid? And why so much cost and labor for the porch, before we see the house itself, towering on high? [3.] But I will not urge this. I will speak of the *timidity*, the *fallacy* and *contradiction* of Gov. Pinney's remarks. Nor shall I dwell on the *timidity* of them, [4.] for unless the *fallacy* be made out the *timidity* is wanting, inasmuch as no one, not even the missionary, may be required to act so adventurously as to distance the bounds of reason. The unsoundness and *fallacy* of Gov. P.'s remarks will appear from this simple view, that they lay down as a *principle of action*—a rule of duty—in reference to exceptions, and not according to the *general course of things*. Every one knows, that it is the very sophistry of legislation to make your laws as *extraordinary*, and not *ordinary* cases shall dictate. So doing, you may legislate forever, and be always at the mercy or sport of circumstances—indeed, you will have nothing worthy the name of laws—they will all be *provisors*. [5.] Take the illustration of the "hornet's nest," though not very elevated or classic. Is it to be pretended, that *generally*, the unoffending individual would be stung to death, even through the provocation

given by the mischievous boys?" *Generally* safety would be the fruit of *inoffensiveness*. Gov. P. says, I will admit, that the missionaries might *if possessed of the dove-like spirit of the Gospel*, (what?—of WHAT)—make their way unharmed through the most savage tribes, and might live in *safety among them*—and do not the general principles of the Gospel demand such "a dove-like spirit," as an indispensable qualification in those who would evangelize the heathen? And does Gov. P. mean to deny such a spirit in our missionaries generally? Does he mean to confess himself destitute of it? If not, why is he not now, with a host of others, like the immortal Swichdt, engaged in carrying the Gospel through the African Continent? and shall the resources of Christian benevolence be exhausted to build a colony, because our missionaries have not "the dove-like spirit of the Gospel?" I marvel at this. How could Gov. P. have the hardihood to say any thing after it in a Christian land. [6.] But resort may be had to the illustration of the lion's den—Africa the den of slave-dealers. I refer, however, with confidence, to the Moravian and other missions in Greenland, W. Indies and S. Africa as a refutation. And let the case of Lyman and Monson be viewed as an *exception*—and even as an exception connected with the employment of such means of defense and chastisement as are used at Liberia to keep the heathen in awe. I would ask once for all, if the Author of the Gospel did not clothe that Gospel with the means of its propagation, aside from worldly helps as indispensable; why did he say, "my kingdom is not of this world;" IF IT WERE (substantially,) "then would my servants fight." O the absurdity of inculcating upon men to love their enemies, by crushing and awing them down with physical force! In short, the predominance of *earthly elements* in the Liberian Colony, will always, on the principles of our nature and the Gospel, prevent missionary success. [7.] Though I have enough at hand, I will not carry this point farther. "Contradictions," Gov. P. says, "let the work of Colonization go on and be prospered of Heaven, as it has thus far, and in 20 years we shall have 50,000 pious young men there from the United States. Again, "with an *ordinary blessing*, we shall be able soon to send forth 10,000 Christian missionaries to 10,000 African villages prepared, willing and anxious to receive them." Still again, "I will tell you what *did impress the African mind most deeply and permanently*. The 400 recaptured Africans who were brought to this country, and had a glimpse of civilized life—from perfect savagism, have adopted at once our way of living. But does all this agree with the following?" The colony has existed 15 years, and yet the 20,000 Africans around it have not materially altered *any of their manners*. They dress in the same way—dwell in the same poor huts—have the same mode of agriculture as when we first came there." This last being true, (as is no doubt the case,) how can it be true that "the *African mind* has been impressed *deeply and permanently*?" And it being true that "the 20,000 Africans around have not changed *any of their manners*"—how can it be, that let Colonization go on "as it has done thus far," we shall have so many thousand African villages, ready prepared, and anxious soon to receive 10,000 missionaries!"

I confess, Sir, I must become a mental and moral Ostrich before I can digest such things at one meal. [8.] Let me at once recur to what Gov. P. said, Feb. 7th. 1834, in comparison with what Mr. Gurley had said the previous June, 1833. There is an *association* of such like things in my mind. Mr. G. had said "ten thousand natives have placed themselves under the protection of the Colony receiving from it instruction in civilization." But Gov. P., who had the supervision on the ground says, 8 months afterwards "The Colonists are very ignorant of every thing about the interior. Except the tribes along the coast, *nothing at all* is known, and of them, little but their manner of traffic. *Nothing* has been



done hitherto by the Colonists for the natives, except to educate a few in their families, in the capacity of servants." Such are some of the contradictions and absurdities we are called on to surmount, in order that we may shower the charities of the Church upon a Colony, for the stepping-stone of such missionaries, "as might, if they had the dove-like Spirit of the Gospel, make their way unharmed through the most savage tribes, and dwell in safety among them." Having, in years past, been a warm supporter of African Colonization, I freely confess, Sir, that a severe investigation of the facts and reasonings in reference to it, has induced the conviction, that it is one of the most Quixotic and pernicious institutions in existence. And, moreover, I hope you will give me an opportunity to prove in your paper, that it is such an institution.

PASTOR IN CONNECTICUT.

P. S. Gov. P., in praising the good effects on the "recaptured Africans of a glimpse at American civilization, furnishes a strong argument in favor of the foreign slave-trade. For as the natives do not improve at all like these, the necessary inference is, that all the native Africans ought to be kidnapped, and brought through the delights of the "middle passage," to get a glimpse of our civilization. Then taken back, they would be raised at once and made happy. [9.]

North Goshen, July 18, 1836.

NOTES.

1. Quite a mistake. There is in Colonization, as understood and pursued by its intelligent friends, both a "design" and a "tendency" to "deliver our land from slavery." Not indeed by carrying away the whole colored population; but in several other ways, such as the following. (1.) It secures the actual manumission of slaves in frequent and multiplying instances; and more can doubt that every instance of emancipation in which the condition of the slave is actually and manifestly improved, tends to the entire abolition of slavery. (2.) It fixes the attention of multitudes upon the condition of the slaves, as a condition requiring sympathy and efficient aid, and upon the slaves themselves as men, capable of enjoying all the rights and dignities of human nature; and this certainly tends to the abolition of slavery. (3.) The colonization of Africa by civilized and industrious freemen, implies the cultivation of the African soil by free laborers who shall avail themselves of all the advantages which modern civilization affords to facilitate the efforts of human industry; and this involves such a reduction of the prices of cotton, sugar, and other products of slave labor, as will extinguish slavery throughout the world.

That there is in Colonization both a design and a tendency to extinguish the African slave trade is a point too obvious to be argued. If there are men who believe that the slave trade is now carried on from Cape Montserado, from Bassa Cove, and from Cape Palmas, as it once was, and as it would be again if the colonies at those points were destroyed, such men are past being argued with,—in their minds belief has no relation to evidence.

2. Another mistake. The idea of relying on colonization as the sole and exclusive means of removing the degradation of the colored people is not, indeed, held by intelligent Colonizationists. Yet there is probably as much said now, as there ever was, about meliorating the condition of the colored people in this country by means of colonization. Those colored people who actually migrate, and become free citizens of Liberia, think at least that their condition is meliorated, and that inestimable advantages are secured for their children after them. Ask Russworm: Roberts, Williams, the Teage's,—ask four-fifths of the inhabitants of Liberia, whether Colonization has not meliorated their condition. But that is not all. The growing prosperity of Liberia already begins to give impulse

to the improvement of the colored people in America. Those who live where the colored people are more numerous than they are in our correspondent's parish, know that this is a matter of fact.

3. Mr. Pinney's "pleadings" go to this point, viz: that there can be no missions in Western Africa, and no high-way for missionaries into the interior of Africa, till there are colonies along the coast. Colonization in his "pleadings," is not the porch of the building, but the cutting down of the trees and the leveling of the ground, in order to make room for the house; and our correspondent is one who, seeing the operation of clearing away undertaken with great zeal, cries out, "This is only *auxiliary*, where is your *principal*? Build your house first, then cut down the trees and make a level place for the foundation."

4. Then why insinuate the charge of timidity? Is it right—is it manly to intimate such a charge against one who has periled his life in the high places of battle, once and again and again, and stands ready yet to repeat the adventure? The marks of the Lord Jesus "burned upon him by a tropical sun"—and not only his perils in Africa, but his perils in South Carolina,—ought to exempt Mr. Pinney from being charged with timidity by any who are permitted to tend their flocks upon the mountain sides, in peace.

5. Strictly speaking, *rules of duty* have no "exceptions." What is sometimes loosely called an exception, is simply an action to which the rule does not apply.—Rules in Grammar have exceptions. Rules in Arithmetic have none. Propositions in Geometry have none. Moral laws—rules of duty—like the laws of arithmetic and geometry—are founded on, or rather exist in, the nature of things, and are therefore universal. It is "the very sophistry of legislation" to make laws which admit of exceptions.

6. All this is founded on an entire misapprehension of Mr. Pinney's language. Mr. P. said, "I will admit that missionaries might, if possessed of the dove-like spirit of the gospel, make their way unharmed through the most savage tribes and might live in safety among them; *yet this is not the case in Africa*; and I will tell you why." And then he goes on to show why missionaries with this "dove like spirit" even in perfection, cannot travel or live in Western Africa. Where has Mr. P. intimated, or where does his argument imply that "our missionaries have not the dove-like spirit of the gospel?"

7. The greatest extension of the domain of Christianity, which has taken place in the world since the primitive ages of the Christian Church, is that which has resulted from the colonization of North America. The Colonizationists of the 17th century pursued their enterprise partly in the hope of promoting the cause of human liberty, partly in the hope of bettering the condition of such as were moved to emigrate, and partly in the high and holy hope of extending the kingdom of the Lord Jesus Christ. This last mentioned motive for colonizing America was ever prominent in their discourses and writings, just as the same sort of motive is now ever prominent with the Colonizationists of the 19th century who are seeking to bring Africa within the bounds of Christendom. But now it would seem from the manner in which Anti-colonizationists argue, that the colonization of the North American wilderness was a grand mistake. Had our correspondent been on Plymouth rock in 1620, with the views of colonization which he now holds, he must have warned off the footsteps of the Pilgrims. Had he been at Boston in 1630, at Hartford in 1635, at New Haven in 1638, he must need have lifted up his voice like a trumpet against the unhallowed enterprise of planting Christian colonies in a savage land. The "earthly elements" of farms and work-shops and stores; and civil government with its court-houses and jails, and its magistrates not bearing the sword in vain, and its array of physical force to keep the peace, must have been an abomination to him. Blessed be God that such ideas did not prevail against coloniza-



tion in the 17th century. We trust such ideas will not prevail in the 19th century.

8. All these contradictions are made by the very strangest misconstructions and misquotations of Mr. Pinney's language. His argument is briefly this. The presence of the colony has already excited among the tribes of that region, a wide-spread *desire* for instruction in the arts of civilized life. The young, especially "the leading youth of the country, are in a particular manner anxious to learn our language and to adopt our customs." In this fact Mr. P. thinks he sees "the germ of Africa's future improvement." This desire for instruction however, is not conversion, nor civilization; it is only a desire to obtain certain selfish advantages, which they expect that instruction to afford them. Nay, so far is this from being civilization, that the 20,000 Africans around the colony have not as yet materially altered any of their manners; their dress, their houses, their modes of cultivating the soil, are the same that they were fifteen years ago. One great reason why this desire for instruction was not excited earlier, and has not been more efficient in securing instruction, is to be found in the poverty of the colonists; "their *appearance* did not at first sight so prepossess the mind in favor of civilization, as would the view of one of our cities or chief towns." That this is a reason, appears from the fact that the 400 recaptured Africans, who have had a glimpse of civilization as it is exhibited in the United States, have adopted our way of living. "The African mind" in these 400 savages "was deeply and permanently affected" by the sight of a great and established civilized community. Hence Mr. P. infers, "Let the colony proceed for a few years longer as it is now proceeding, and let it show such an aspect of the social condition as is presented in our own country, and the Africans from the interior will be struck on visiting Liberia with the same feelings as possessed these emancipated slaves on visiting America." Then he proceeds to show that in his opinion the churches and colleges of Liberia will, by and by, be the great agents in the conversion of Africa. He thinks that in the year 1856 there may be "50,000 pious men" in Liberia—not "50,000 pious *young* men," as our correspondent misquotes him. He urges the establishment of a college; and thinks that a shorter education will answer for an African missionary than is required for a minister of the gospel in this country. And he says that "soon we shall be able to send forth ten thousand christian missionaries who will go to ten thousand African villages, which will be prepared, willing, and anxious to receive them." How soon, he does not undertake to say. If it is done in two hundred years, that will be soon, compared with the greatness of the work. Nor does he say that the number, stated exactly, will be more than 9,999. He only uses a definite number for an indefinite, as all writers and speakers are wont to do.

9. What does this P. S. mean? Does the writer intend to throw discredit on the *fact* stated by Mr. Pinney? Does he mean to argue that if in the providence of God great good was made to result from Joseph's being sold into Egypt, then the selling of Joseph into Egypt was right?

A short time before the late Mr. Cox sailed for Africa, he visited the University at Middletown. In conversation with one of the students, he said, "If I die in Africa, you must come after me and write my epitaph." To which the other replied, "I will; but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. In this spirit the good man died.

#### THE GRAVE OF COX.

AIR—"From Greenland's Icy Mountains,"

From Niger's dubious billow,

From Gambia's silver wave,

Where rests on death's cold pillow,  
The tenant of the grave;  
We hear a voice of weeping,  
Like low-toned lutes at night,  
In plaintive echoes sweeping,  
Up Mesurado's height.

The palm tree o'er him waving,  
The grass above his head,  
The stream his clay couch laving  
All—all proclaim him dead:  
Dead! but alive in glory,  
A conqueror at rest;  
Embalmed in sacred story,  
And crowned amidst the blest.

A martyr's grave encloses  
His wearied frame at last,  
Perfumed with heaven's sweet roses,  
On his dear bosom cast;  
And Afric's son's deploring,  
Their champion laid low,  
Like many waters roaring,  
Unbosom all their woe.

The moon's lone chain of mountains,  
The plain where Carthage stood,  
Jugurtha's ancient fountains,  
And Teembo's palmy wood,  
Are wild with notes of sorrow,  
Above their sainted friend,  
To whom there comes no morrow,  
But glory without end.

#### MISSIONARY COLONIZATION.

The Committee of the Society of Inquiry, at the Theological Seminary at Andover, addressed a letter to the Rev. Jonas King, an American Missionary in Greece, on this subject. The following is from his letter in reply. The subject has excited much attention among the friends of Foreign Missions, and probably will excite still more. It is manifestly one of great importance, and a correct decision upon it is of the highest consequence to the Missionary cause.

Athens, Feb. 17, 1836.

You wish me to express my views on the subject of "*Missionary Colonization*," by which is to be understood, that fifty or a hundred families should emigrate, in a body, to some part of the heathen world.

I believe there is to be a golden age, when all the nations of the earth shall be converted unto the Lord, and from the signs of the times, I judge, that it cannot be far off. Many are running to and fro, and knowledge is increasing, the world is awaking, and there is a movement of many bodies, that have long been sleeping, and there will doubtless be greater movements still as the day approaches; and should families, moved by the Spirit of God, be ready to go out by fifties and by hundreds to the heathen, I should think it a matter of rejoicing to all the churches. But whether it is the proper mode of action to be recommended, or such that a committee should be formed in order to engage men to go out in colonies, I am not prepared to decide.

The command to go into all the world and preach the gospel to every creature, though given particularly to the first disciples of Christ, we consider, from the very nature of Christianity, as binding on those of the present day—and if binding, ought to awaken a hundred times more interest in the churches, than it does. And when I say a *hundred* times, I mean *literally* what I say. It appears to me, that there are as yet very few, whether laity or clergy, whether ministers or missionaries, who would not be ashamed of the little they are doing, and the little interest they feel in the cause of Christ, if called to stand before him, and render an account of their stewardship.

I do not think, that that man who has a dwelling bare—



ly comfortable for his family, and a bit of land just enough for their support, is called upon to sell them, and turn his family wretched into the streets. But "as many as are possessors of lands or houses," beyond those wants which are common to all,—who join house to house and field to field, till there be no place for others, that they may be placed alone in the midst of the earth; these are the men, who, if they are called Christians, should bestir themselves, and think of what they are doing, and what they might do, if disposed, for the cause of Christ.

But there is a feeling among that class of people so common and they quote, in justification of it, the words of the Apostle, that he that provideth not for his own is worse than an infidel, that they ought to lay up treasures for children, is, so far as I have observed, oftener a curse to their offspring, than a blessing. Every child that is not lame, halt or blind, or otherwise disabled from labor, should be taught, that he is, in one way or another, to support himself by his own exertions. His own happiness demands this, and the good of society demands it.

But these men have their *own* wants, which are very extensive, without taking into view their posterity. They wish only to be comfortable, and in order to their comfort, thousands must be uncomfortable. Some men in England would, I suppose, be barely comfortable with an income of a hundred thousand pound sterling a year, and would perhaps pay their head *cook* as much as one of the Theological Professors receives at Andover! and might support *two hundred* missionaries each, if they could obey the apostolic injunction, "having food and raiment let us be therewith content." But the *pride* of life demands more, and this is thought to be of more importance than the injunction of Christ!!! There are men in America, who might support ten, or fifteen, or twenty, or even a hundred missionaries, and *not lack one thing necessary for their souls or bodies*. And why should they not do this? I see no earthly reason, why they should not. If they would pledge themselves to the A. B. or any other Christian society with which they may be connected, to support a certain number, and those who are not able to support *one*, to do as the Israelites were commanded to do with regard to the Paschal lamb, 'when the household is too small for the lamb,' 'unite with his neighbor,' and give a pledge to support one, the work would go on with more certainty and with increased vigor.

Now would it not be better to form a Committee for the purpose of trying to excite fifty or a hundred families to engage to support one missionary, rather than encourage those fifty or a hundred to go themselves? If true piety of heart were a thing to be transmitted to posterity, as a sure inheritance, then I should think it desirable, by all means, that colonies of Christian parents, with a numerous offspring, should, if possible, be engaged to go and settle in China, Tartary, &c. But there is always danger from the surrounding influence of *idolatry* and impiety; danger to every man, not well established in the faith, and much more so to the young, who have not perhaps received the grace of God, but only had a Christian education.

How many excellent men, from England and America, who were, perhaps, considered *very pious*, when in their native country, have greatly deteriorated, and changed in their views and feelings on religious subjects, by a residence of only a few years at Paris, Rome, Constantinople, or Grand Cairo? A man from New England, of very "steady habits," who on going to Paris, was so scandalized by the scenes there witnessed every Sunday, that he almost thought it sin to walk out, or permit his eyes to be opened on that day, became, as I was told, so accustomed to those scenes in the course of a few months, as not only not to be very much scandalized, but even to visit the theater on that holy day!

You may say, that this is a solitary case, and will not apply to those who go out as missionaries. I trust, that there are *not* many missionaries, who deteriorate so much

as this; but who would be responsible for their *posterity*!

Besides the mere settling down of a colony of good men, in any place, will not have any *great effect*, unless active efforts are made by them to extend the cause of Christ; and if they are necessarily employed, much of their time in the things of this world, they will not be likely to make such efforts to any great extent. Still I would say, as I said before, that if true piety of heart, were a thing to be transmitted to posterity, as a sure inheritance, then I should think it desirable by all means, that colonies of Christian parents, with a numerous offspring, should go and settle in different parts of the pagan world, and that because their children would grow up with a knowledge of the language, and the manners and habits of the people among whom they dwell, which is very difficult for any stranger to acquire. They might too take children from among the natives to instruct, their example might have a happy influence in recommending the holy religion they profess; indeed I can see many advantages, which would probably arise from a colony of men going out as you mention. Still I am inclined to think, that the mode adopted by Christ and his Apostles, is, on the whole, the *best*; send out *preachers* of the Gospel, scribes well instructed in the kingdom of Heaven, men thoroughly imbued with the spirit of their Master, men, who have nothing to do with this world, except so far as is included in the petition, "give us this day our daily bread;" men, who covet no honor, but that which comes from *God* only; whose hearts are full of the love of Christ, and whose greatest happiness consists in speaking of that love to others; who, if their labors are crowned with success, and find the "devils subject unto them," rejoice not so much in this, as in that their names are written in heaven; who from the *heart* desire to ascribe all the glory to him that sitteth upon the throne and to the Lamb forever and ever.

Strive to get the churches to pledge themselves, to send out as many such men as possible; and if others offer to go, if farmers or mechanics are ready to go at their own expense, I could not by any means prevent them, but would rather say as Moses did, "would God, that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" In some cases, it might be desirable to invite such to go, as helpers to the missionaries, as among our own savages, in the Sandwich Islands, &c. The great thing, it appears to me, that should claim your attention, and that of every clergyman, and of every Christian, is, to send the Bible, the word of God, to every nation and kindred and tongue and people, in the language they understand, and to send after it, or with it men, whose business it shall be to *call the attention of the world to what that book contains*.

#### MISSION TO THE ARMENIANS.

The intelligence from this Mission, as communicated through the Herald for August, is of an interesting and encouraging character.

In a letter dated Feb. 27, 1836, Mr. Goodell says:—As to the great work of reform, which has been steadily advancing among the Armenians for the last two or three years and of which we think it our duty to give you much more full accounts in time to come, for your encouragement, as well as ours, I will merely remark, that the character of the work seems to be just this: a simple and entire yielding up of the heart and life to the sole direction of God's good word and Spirit. And none such shall ever be confounded.

The Journal of Mr. Dwight gives a detailed account of the intelligence and knowledge of the Scriptures, which prevail among the Armenian Christians of Constantinople. The following cases, among others, are mentioned as examples.

We were exceedingly interested in a boy about five



and a half years of age, one of the children of Hohan-nes Agha who exhibited marks of great precocity of intellect. He could read even a written hand with great ease, but our attention was particularly attracted by his most remarkable knowledge of the Scriptures. He repeated several scripture histories, partly in his own words and partly in the words of the Bible, both from the Old and New Testaments. Among these were the account of the first transgression, the story of Cain and Abel, that of the betrayal of Christ, of the crucifixion, etc.; and on each story, he had, expressed his own peculiar thoughts. When asked how many apostles there were? he answered readily, "Twelve," and repeated some of their names. He then said that "Judas was a rebel, for he betrayed his God." "What became of Judas?"—"He hanged himself and went to hell." "Then there were only eleven apostles left. Who was afterward put in Judas' place to make good the number twelve?" Here he was at first a little puzzled, having, probably, never read the account in the first chapter of Acts; but, after some thinking, he replied, "Paul was the twelfth apostle." It was a very natural answer, for he knew that Paul was an apostle, and also that he did not belong to the original twelve: but at the same time, it was an extraordinary answer for a child of that age. He made many remarks of his own accord, which indicated a maturity of mind far above his years. We asked the mother if he was an obedient child, to which she answered in the affirmative. He then said, "Sometimes the devil comes and tempts me, and then I am bad." "I do not think," said he, "that there is any place called hell.—When any one does bad, he has hell in his own spirit." His mother assured us that these ~~are~~ in his own notions, which nobody had thought of until they were suggested by him.

It was exceedingly interesting to hear the mother put questions to him about the Bible, which she did with a degree of freedom which indicated that she herself is familiar with the Scriptures and accustomed to give religious instruction to her children. In an Armenian house, and particularly in one of the highest families, this was new and pleasing in the highest degree. The mother is a very dignified woman in her appearance, and possessed of an intelligent mind; and the father is one of the most amiable and well informed men in his nation. The Lord does seem to be raising up witnesses for himself here and there, in an extraordinary way among this people; and we are anxiously looking to see what will be the great result at the present peculiar state of things in the Armenian nation.

We were invited to attend a wedding at the Armenian printers', in Orta Koy. At the head of this establishment is an old man of eighty-five, still strong and vigorous for work. This old man really seems to have his affections not on earth, but in heaven. We have had many long and interesting conversations with him; and although from his education, he has, as might be expected, some superstitious notions, yet he is evidently familiar with heavenly things, and delights to engage in heavenly conversation. When this man dies, I shall feel that we have very satisfactory ground to hope that he has gone to that heavenly world about which he so much delighted to converse while here in this pilgrim state. And may we not believe that the Lord has others here whom he knows to be his children, although we may be ignorant of them. The Armenians have the Bible; they have the pure Gospel of our Lord Jesus Christ; and although they are ~~are~~ educated to believe many extraneous things, yet who will limit the Holy One, and say that the Spirit may not make a saving application of the truth that is known, though it be imperfectly, and train up here and there a soul for his kingdom, from among thousands who are left to perish?

The party in the Armenian church in Constantinople, who now receive the Scriptures intellectually, as the on-

ly and all-sufficient guide in matters of faith and practice, is large and strong; and it is marvelously increasing almost every day. Still, but a few give evidence of having yielded up their souls to the full influence of the truth: We wait and pray for the descent of the Holy Spirit, as on the day of Pentecost, that all this place may be shaken, and many souls be gathered into the true spiritual fold of Christ. It should be stated in addition, that what is said of the Armenians of Constantinople, does not apply to those of other places in Turkey, who in general, I imagine, are far behind those of this city, in point of preparation for the coming and kingdom of our Lord Jesus Christ.

#### MISSION TO THE NESTORIANS OF PERSIA.

The journal of Mr. Perkins, American missionary at Oormiah in Persia, published in the Missionary Herald for August, gives an animating account of his reception by the people of that country. Mr. Perkins was accompanied by Mrs. P. and Mrs. Grant, Dr. Grant having gone on before to put their house in order, and Mr. Merri-ck remaining at Tabreez. The editor of the Herald says: "The following extracts show how obviously the Lord prepared the way of these missionary brethren before them! What could have been more unexpected, than that Mohammedans in a province of the Persian empire, should not only be willing to receive Christian instruction, but should actually demand it, and be so impatient to obtain it; that the missionary to a despised and oppressed Christian sect can hardly be permitted to prosecute his work in peace, unless he will divide his labors, and bestow a portion of the blessings which he brings on the Mussulmans themselves. Regarding the indications of Providence as being very plain, the committee have resolved to reinforce the mission, as soon as practicable, and also to furnish a printing establishment, as requested by the missionaries. All might be on their way within a month, provided suitable men for the work, and the requisite pecuniary means, were at the disposal of the Board."

#### Arrival at Gallivan.

Nov. 19. 1835.—A mile and a half before reaching Galavan, the Bishop came full gallop to meet us; and as we approached the village, nearly all the men in it marched out in procession to welcome our arrival. Their repeated assurances of "welcome, welcome, welcome," were long and loud. "Were the whole world to be given them," they said, "their joy on that account could not equal that created by our coming."

#### Reception at Oormiah.

Nov. 21. The governor sent his Feraj Bashi, (chief of government servants) to congratulate us on our arrival, proposing also that his cousin, a *khan*, should come immediately in his own stead, and welcome us in a more formal manner. We were obliged to request the governor to defer the *khan*'s visit, until we shall have a room in which to receive him, the only one we now have, being nearly filled with ourselves and our boxes. Numberless Nestorians also called to welcome us to Oormiah, and to our missionary labor.

Dec. 9. Dr. Grant and myself and Mar Yohanna rode to Ardashai, eight miles from the city, to visit Mar Gabriel, the bishop resident in that village. Mar Gabriel received and entertained us with great kindness and cordiality. On my inquiring whether he would like to come and reside with me and learn English and teach me his language, he replied that he should be most happy to do so, and would come as soon as their present feast is over, which will be in three or four days. He is a very talented man, about thirty years of age, and I have always been anxious to have him under our immediate influence.

The Nestorians are extremely apprehensive that our attention and efforts may be diverted from themselves,



an directed towards the Mussulmans. "A multitude of the Mohammedans in the city," said the priest to-day, "are daily talking about coming to school to you; but I beg you do not receive them." This is a very difficult point to manage—not more because prejudice rears a separating wall between the two nations, than because we have not time and strength to do half we desire for one, much less for both of them.

21. An aged priest from the convent near Juleymerk, dined with us. He is uncle and vicar of Mar Shimon, the Nestorian patriarch, who resides at that convent, and is now on a visit to the churches in the province of Oormiah. This priest said that he and the patriarch had heard of our having arrived at Tabreez with the design of aiding the Nestorians, and their hearts had overflowed with gratitude to God on that account; but he was now most joyfully surprised to find us actually in Oormiah. The whole appearance of this aged priest is that of sincerity—much more so than we often see in Persia. And I have no doubt that both he and the patriarch, and in fact most of the nation, do sincerely welcome us to our missionary work. They seem deeply to feel their low estate, are just in the condition to be thankful for help, and in a measure, I hope, to look to God from whom alone their help can come.

In a joint letter from Mr. Perkins and Dr. Grant, dated at Oormiah, Dec. 29, 1835, after a month's residence there, is the following

#### *Plea for more Laborers and a Press—Schools.*

One point to which we here refer, is our need of more laborers. We feel like two solitary reapers in the midst of a vast and glorious harvest, fully ripe, and fast falling into the ground. And while we drop our sickles for a few moments, and take our pen, to send you our feeble cry for help, we can scarcely spare the time for this even, such is the pressure of our work; for now, it seems to us, is literally and emphatically the day of salvation to the thousands and thousands who stand ready to receive the bread of life at our hands. There a hundred thousand Nestorians to whose minds we have as ready access, as we could have to any population of the same amount in America, so far as willingness to receive our labors is concerned.

Doct. Grant is almost constantly occupied among the sick and dying. His medical prescriptions, every day, are doubtless twice as numerous, as those of the most active physicians in America. Hundreds at a time, of all classes, throng our houses, waiting to be healed.

That Mr. Perkins needs a clerical companion, to aid him in the education and religious instruction of these hundred thousand Nestorians, you will not doubt. It is impossible for him to do but a fraction of what imperiously demands to be done.

And while the poor Nestorians are but thus imperfectly provided for, shall absolutely nothing be done for the millions of perishing Mussulmans? As they witness our incipient efforts for the instruction of the Nestorians, they look upon these Christian subjects with feelings of jealousy; and resentfully inquire, "Are we to be passed by?" Multitudes of Mohammedans are ready and desirous to put themselves immediately under our instruction. What then shall we do? What can we do? Why, to quiet the minds of the Mohammedans, and keep them from actual retaliation, upon the Nestorians, or ourselves, for entire neglect, Dr. Grant shuts his door against the sick, an hour or two in a day, to teach a Mohammedan school.

But amidst his incessant toil as a physician, Dr. Grant's efforts for the instruction of the Mohammedans, you will readily suppose, must be quite limited—little more, in fact, than an apology for nothing at all. But we can do no more.

We are prepared, therefore, not merely to recommend that you send a missionary to Oormiah immediately, to labor among the Mohammedans, in addition to the one

for the Nestorians; but we would urge the point, as absolutely indispensable to the quiet prosecution of our work among the Nestorians, as well as imperiously demanded by the readiness of the Mohammedans to tolerate and encourage missionary efforts, which we cannot doubt would lead to their salvation.

Another subject to which we request your attention, is the establishment of a Syriac press at our mission. Mr. Perkins has already informed you of the great probability that a press would be entirely safe at Oormiah.

That a press is indispensable to the successful prosecution of our labors among the Nestorians, you need not be informed. Where would Greece have been, had she remained until now without any part of the Scriptures, or a syllable of literature in her modern language? Just there the Nestorians must remain, save the influence of the few school cards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—not one in their spoken language; and the few books they possess in their ancient language—the Scriptures even—are understood by but very few, and by these few but very imperfectly.

We will only add our earnest request, that you, and the American churches, would pray for a revival of religion among the Nestorians. Some of them daily read the Bible, and all are ready to listen to the gospel from our lips, as our progress in their language shall enable us to proclaim it. What wait we for, therefore, but the Holy Spirit, that the living word, as it thus reaches their minds, may become the power of God unto the salvation of multitudes, and qualify them to send forth such a radiance of pure Christian example, as shall speedily illuminate this mighty realm of midnight darkness.

For the Intelligencer.

#### VOLUME CIRCULATION.

BY MR. SEELY WOOD.

I hope your cry for MONEY, MONEY, (writes Mr. Seely Wood, Agent for sale of American Tract Society's volumes in the state of New York,) will not rise higher than the thrilling tones for BOOKS, BOOKS, BOOKS, from every part of the country. By eight days' labor, in four towns, with the aid of voluntary distributors, we have put in circulation books to the value of \$290 52. I am laying plans for visiting all the important towns in Western New-York, and have the promise of the gratuitous assistance of an able and devoted clergyman to accompany me. I hope an interest will be awakened which will give an impulse to the volume enterprise throughout the country.

#### *Acceptableness of the Volumes—Family Library.*

The Society's volumes are very acceptable to various classes of the community. Those who already have good books, are anxious to place in their library an entire set; and those who are destitute of such books, need, and are generally desirous to obtain them. The Family Library in half calf is in great demand. This Library is one of the grandest schemes the Society ever devised.

#### *How the work is carried forward.*

Our plan is to give every family, at their own doors, an opportunity to purchase as many volumes as they choose, at the same price as in New-York, and to do this by the voluntary efforts of Christians. The volumes are generally received better from the hand of an acquaintance than of a stranger; and in most places which I have visited during the last year, influential men—merchants, physicians, lawyers, clergymen, (and sometimes ladies,) have willingly proffered their services for this work. Those who have not the means of paying for the volumes, are often supplied by the liberality of the distributors and other benevolent individuals. Not unfre-



quently individuals purchase some dozen of Baxter's Call, Rise and Progress, Alleine's Alarm, and kindred works for their own private distribution.

Those who engage voluntarily in selling volumes from house to house, receive a rich reward in their own souls. A Deacon laid down his cradle in harvest, spent one day in this enterprise in a very wicked neighborhood, placed a book by sale, or his own personal gift, in almost every family, and came back apparently full of the Holy Ghost.

A farmer who engaged in the same work, was so delighted with the earnestness of a Universalist family to obtain a volume for each of their two children, though they had to borrow money of a neighbor to pay for them; that he enlisted at once for the supply of the whole town with volumes.

Nor has the precious seed been sown in vain. Multitudes of professed Christians have been aroused to self-denying and holy action by the living truths and principles of the Gospel drawn out upon the printed page; and many impenitent sinners led to the Rock of Ages for salvation. An aged lady in L—, put Baxter's Call into the hands of a young lady who chose to absent herself from public worship. She read—wept—and as there is cheering evidence, surrendered her obdurate heart to God.

#### *Need of funds for gratuitous distribution.*

I often find families entirely destitute of reading, except a Bible, and without means to purchase a single book. I called one day at a log hut on the shores of Lake Ontario, found the family had no book but a Bible; had not attended a meeting of any kind for eighteen months; had no hope of salvation, and were unable to pay for one book. On presenting them *Alleine's Alarm*, the mother appeared very thankful, and immediately gathered all her children around her, and commenced reading it. The same day I presented eight of the *Alarm* and *Baxter's Call* to families in similar circumstances.

**TO CLERGYMEN AND INFLUENTIAL CHRISTIANS.**—Shall this work be delayed till the Society can send paid Agents throughout the land to call to it the attention of the churches; or will clergymen and others, who love the Saviour and the souls of men, take it up, order the books, and present them to the families to whom God may make them the means of light and salvation?

#### EXPANSIVENESS OF THE AM. TRACT SOCIETY.

The attentive observer cannot fail to notice the expansiveness of this Society's operations, embracing Tract distribution—personal Christian effort for the souls of men supplying the country with *volumes*, and the spreading of its influence over almost every nation of the world. "The Society," says a Clergyman at the West, "reminds me of the mighty angel, standing with one foot on the earth and the other on the sea, as if to address the whole world, and in his hand a little book open. There is an expansiveness in its operations that fills the mind with heavenly emotion. Its field is emphatically the whole world. It co-operates with all the foreign missionary boards, and the *Home or Domestic* too—aids Sunday Schools, Education, and almost every other benevolent design. Some I know, who thought of contributing for China or some other country, but when they saw the Society was laboring for *all* nations, felt that they could not restrict their donation to one nation, however large. I send you enclosed a contribution of \$10, from a lady, who, I think, has reached a higher elevation than Samuel J. Mills, when he said: 'You and I are little men, but before we die, our influence must be felt across the Atlantic'—she gives it that, through the Society, she may send her influence across every ocean that is spread out on this mighty globe.'"

*For the Intelligencer.*

#### A SKETCH OF THE RELIGIOUS HISTORY OF DURHAM:

An Address delivered at the laying of the Corner Stone of the Congregational Meeting House in Durham, Conn., July 17, 1835, by David Smith, D. D., late Pastor of the Church in said town.

To erect a building especially designated for the worship of God, has, in all ages of the church, been considered an important Christian duty; and one on which God has usually bestowed his blessing. Whoever will examine the first chapter of Haggai, will find the strongest encouragement to engage in such an enterprise; and against the neglect of such a duty, the divine disapprobation is there clearly manifested. This was felt with deep interest by the fathers of New England, who fled from the scenes of persecution, and in this then wilderness, laid the foundations of our beloved civil and religious institutions. In all these, the spirit of the gospel has been signally exhibited. The sanctuaries of the Lord have indeed, ever been dear to the righteous the friends of Zion, and have claimed and received their cordial support.

Nothing has more highly distinguished the inhabitants of New England, or more contributed to their civil and religious prosperity, than their institutions of religion and science, comprising their numerous houses for schools, and for public worship. As a consequence of these, their *civil, moral, literary, and religious* character has ranked high in view of the civilized and Christian world; and while virtue is permitted to utter her voice; the *pilgrim fathers* will be hailed as the benefactors of succeeding generations; and their memories will be embalmed in the bosoms of their sons. Happy for our country, were their examples faithfully followed!

Let colleges, academies, and common schools, be neglected, let the Sabbath be abolished, and the houses of public worship destroyed,—and what would be the consequence? The gloom of ignorance and vice would shroud our land, and barbarism would soon take the place of civilization and refinement.

He who regards the peace, prosperity, and happiness of our country, will rejoice to see the institutions of the pilgrim fathers flourish, and churches erected for the worship of the living God. These are, indeed, the palladium of our liberties. These were among the first objects of attention with the founders of New England. Even when their own habitations were scarcely tenable, they regarded no sacrifice as too great in building churches, and supporting the gospel. The holy Sabbath—the sanctuary of the Lord—the gospel of Jesus—and the religious instruction of the rising generation, they considered as paramount to every worldly good. Such is the blessed inheritance they have bequeathed to their descendants,—an inheritance in which by these solemnities this day we are called to rejoice.

The occasion on which we are convened affords an opportunity, briefly to notice some leading events which have transpired in this town since its settlement in 1703. It received the name of Durham in 1704; and in 1707 it contained but fifteen families. The church was formed on the 17th of February, 1711; and the same day, the Rev. Nathaniel Chauncey was ordained their pastor, having preached to the people not far from four years previous to his ordination.—From that time to the present, the ordinances of the gospel have here been regularly administered.

Mr. Chauncey, the first pastor of this church, was a man of feeble constitution, but of an active and vigorous mind, and was laborious in study, and the duties of his office. In 1746 he was elected a member of the Corporation of Yale College, in which office he continued till



four years previous to his death, when he resigned it, on account of his bodily infirmity. He died Feb. 1st, 1756, having stood as a spiritual watchman, on these walls of Zion, forty-five years wanting six days, from the time of his ordination. The whole period of his ministry was about fifty years.

Mr. Chauncey was succeeded by the late Dr. Goodrich, who was ordained on the 24th of November following, 1756. In 1776, he also was chosen a member of the Corporation of Yale College, which office he filled, with singular care and fidelity, till his death, which occurred on the 21st of November, 1797. He sustained the sacred office here forty-one years, wanting three days. Thus this church and people were furnished with the preaching of the gospel, by those two distinguished men, not far from ninety years.

The successor of Dr. Goodrich began to preach here, as a candidate, on the 15th of February, 1799, and was ordained on the 15th of August following. He was pastor of this church nearly thirty-three years, witnessing many interesting scenes.\* But on this subject I forbear to speak.

The first house built in this town for public worship, which stood on the elevated part of this very lot, was begun in the year 1709, and was finished and first occupied in 1714. It was a plain building forty feet square. But the number of inhabitants was then small. Having no bell, the congregation was summoned to the house of God on the Sabbath by the beat of the *drum*.—Such was the condition of the fathers of this town; but we trust they enjoyed the presence and blessing of God.

The population of the town having increased, a larger building was found to be necessary. Accordingly, in 1735, just one century ago, *that house*, in which we have worshiped, was commenced; and finished in 1737.—*There*, three successive generations have assembled for the worship of God; and may we not believe, that it has been the spiritual birth-place of many souls? In *that* sanctuary of the Lord, many have been trained up under the influence of divine truth, who have shone in public life, as literary men, and have borne a distinguished part, in the pulpit—on the bench—in the halls of legislation—and in our national councils. *There*, also, the truths of the gospel have long been proclaimed, and many have been led to inquire, "What shall we do to be saved?" And *there* many have publicly espoused the cause of Christ, and consecrated themselves to God. All those sacred truths, and solemn transactions, are registered in eternity, and will ultimately prove to those who have heard and witnessed them, "a savor of life unto life, or a savor of death unto death." This, the great and final day of decision will declare.

All things here are subject to decay; and *that venerable building*, over which the changes of a century have

\* During this period there were six precious revivals. The first commenced in April, 1803, and continued till almost winter: as the fruits of which, nearly 70 were added to the church.—The second commenced in the spring of 1808, and continued till autumn; and about the same number were again added to the church. The third revival also commenced in the spring. The first appearances were in May, 1815, and continued through the season. Not far from fifty were hopeful subjects of divine grace. A fourth revival commenced about the first of June 1821, and continued several months, producing nearly the same number of hopeful converts. A fifth revival commenced early in the summer of 1827, and continued several months. Nearly forty were added to the church. In all these revivals no efforts were made to produce animal excitement, but the simple truths of the gospel—the distinguishing doctrines of grace, were constantly presented to view. Great solemnity and deep feeling were manifest through the whole.—A sixth revival commenced the latter part of the winter of 1831; and continued through the summer, though not so powerful and extensive as the former ones. About twenty became hopeful subjects of grace. Many interesting cases might be noticed, but it would exceed the limits of this article.

passed, has become weakened, and defaced by time, and is about to be relinquished forever! Not one of those who were employed in its erection, now remains on earth. All have become the tenants of the grave, and inhabitants of another world! And many whom *we dearly loved*, and with whom we there have often associated in the worship of God, have gone, we would humbly hope, to the more perfect worship above, in "a house not made with hands eternal in the heavens." Had they lived to see this day, how gladly would they unite with us in the present interesting solemnities, and cheerfully put forth their hands to aid in the building! Indeed, may we not consider many, though invisible to us, as now looking, with intense interest on the exercises in which we are engaged?

In those who still remain, and who have long worshiped in *that venerable building*, peculiar emotions must be excited when called to bid it a final farewell. They will naturally go back, in reflection, to scenes of deep interest, which they have witnessed within those walls.—*There* they listened to divine truth. *There* they united in supplications for mercy.—*There* they beheld exhibitions of the Saviour's love, emblematically presented—Some may reflect, that *there* they publicly professed their faith in Jesus Christ, and consecrated themselves to the Lord. *There* they have wept over their deceased friends, and attended their funeral obsequies. Indeed, many most tender associations must pass in review. But still we rejoice to behold, in prospect, another building for the worship of God, more convenient, more comfortable, and more decent; the corner stone of which we are now assembled to lay.

This is an event deeply interesting, not only to the present, but it will doubtless be so to future generations. The building, now erecting here, is designed as a place of divine worship, in which Jehovah is to be publicly acknowledged and adored—his truths proclaimed—and his character and government exhibited and vindicated. Here much will be done to prepare its occupants for their eternal state. Here, it may be expected, some will be quickened and grow in grace; and some will be awakened to see their danger, and excited to flee from the wrath to come. Here, it is hoped, many will publicly espouse the cause of Christ, profess his religion, and dedicate themselves to God.—Here the ordinances of the gospel are to be celebrated, exhibiting the body and blood of Christ as an atoning sacrifice; and the seal of the covenant of grace placed on believers, and their infant offspring. Here, probably, many will, mourn the loss of friends, attend their funeral solemnities, and listen to instructions appropriate to such occasions.—Here, also, *our bodies* may be brought on their way to be deposited in the narrow house, while our friends, covered with the badges of mourning, will follow in silent sadness. Indeed, all the duties appropriate to the Sabbath, and the house of God, are here to be performed; but it is hoped, that no *political*, or *secular* business will ever be permitted within the sacred walls here to be erected. They are to be consecrated exclusively to God and his worship.

In conclusion, permit me to remark, with what rapidity we are borne forward on the wings of time! How short is the transition from infancy to manhood—from manhood to decrepid old age!—In this assembly, I perceive those whom I have baptized in infancy—whom I have instructed in youth—whom I have joined in matrimonial bands, whose heads begin to be silvered with age, and on whom devolves the duty of managing the concerns of the church and society. But the greater part of those with whom I once associated, are here no more! And where are they? They are gone—gone to their great account! And, probably, before this church, on the foundation of which we stand, shall be demolished by time, *all* who are present, and also the *succeeding generation*, will have passed away! Other scenes will open



to their view—the scenes of eternity, in which we *all* shall be personally engaged! Let this occasion, therefore, and every passing event, be wisely improved in preparing for our own departure!

May the Lord preserve the lives and limbs of all who are engaged in the erection of this edifice—abundantly prosper the enterprise—and crown all their labors with joy and success! May these builders, and those in whose employment they are engaged, and indeed, all present, build for a better world, on that sure foundation, of which Jesus Christ is the chief *corner-stone*! And thus prepared by divine grace, may we all finally meet together in God's temple above, to unite in the hallelujahs of heaven and reciprocate the joys of eternity!

*For the Intelligencer.*

**MONTHLY CONCERT FOR SLAVES.**

*Mr. Editor,*—I wish, through your paper, to institute a few inquiries in relation to the Monthly Concert for the Slaves.

1. By whom was it commenced in New Haven—by the members of the Anti-Slavery Society wholly, or in conjunction with others?

2. Was it intended to be a prayer meeting of the members of the Anti-Slavery Society? or,

3. Was it intended as a meeting for all who felt that slavery was an evil, and who had a spirit to pray for its removal?

4. Has it been conducted and sustained wholly by members of the Anti-Slavery Society?

5. Is it now considered “the” meeting of members of the Anti-Slavery Society for prayer, and for reports of Abolition movements, or “a” prayer meeting for all who have the disposition to attend?

6. Is it the wish of the members of the Anti-Slavery Society, that the meeting should be a general one, or that it should be confined to themselves?

These inquiries, *Mr. Editor*, have been instituted not for the sake of discussion, but for information. I am a friend of the colored man—I feel for him in his degradation and his wrongs—I pray for his deliverance, whether he be in a state of nominal freedom at the North or of unmitigated slavery at the South. I have labored, and I have contributed of my substance, according to my means, to ameliorate the condition of this unhappy class of men. But I am not a member of the Anti-Slavery Society, nor do I expect to be. I have not contributed to the funds of that Society, nor do I expect to do so. And when, in a monthly concert, an abolitionist stands up and tells me that my prayers without corresponding efforts are vain, and that if I would do any thing, I must contribute to the funds of his Society, and receive and distribute its publications, I know not whether I feel more grieved or indignant at his impudence. I say his *impudence*: for were I to tell him that he could not act consistently with his prayers without contributing to the funds of the Colonization Society, would it not be deemed impudent in me? Equally so is it in him.

The application of the above remarks will be understood by those who were present at the last monthly concert for slaves. For the information of those who were not present, it should be stated, that at that meeting it was proposed, and heartily assented to by most present, that in future a contribution should be taken up at these prayer meetings for the benefit of the Anti-Slavery So-

ciety; and that the publications of that Society should be distributed at the prayer meetings, among those present, for perusal and farther distribution. A contribution was taken up at that meeting for said Society.

The conclusion of the propriety or impropriety of this measure is reserved till an answer be given to the above inquiries.

ANTHROPHILOS.

**RELIGIOUS SUMMARY.**

Rev. John Todd, of Northampton, Mass. has accepted the call of the new Congregational Society in Philadelphia.

Rev. Hiram P. Arms was installed over the First Congregational Church in Norwich, on Wednesday of this week. Sermon by Rev. Mr. Hickok, of Litchfield.

A Congregational Church has been organized at Bell Port, L. I.

Rev. Samuel A. McCroskey, of the Protestant Episcopal Church, is consecrated Bishop of Michigan.

The General Association of the State of New York will meet at Brighton, Monroe county, on Thursday, (August 25,) preceding the last Sabbath in August, at 11 o'clock, A. M. Sermon at 2 o'clock, P. M.

PINDAR FIELD, Register.

The Congregational Union of England and Wales, at their late meeting appointed a Committee, consisting of Drs. Vaughan, Burder, and Reed, to prepare a faithful and affectionate remonstrance with the American Churches, on the continuance of slavery in the United States.

The London Congregational Magazine says, that at the meeting of the Congregational Union of England and Wales, in May last, Mr. George Thompson was enthusiastically received, and addressed the meeting with powerful interest on the subject of American slavery;—and that Rev. Dr. Wardlaw, of Glasgow, proposed a series of resolutions on the same subject, which were supported by Mr. Thompson, and unanimously adopted.

**TEMPERANCE NOTICE.**

The following resolution was passed unanimously at the last Monthly Meeting of the Temperance Society of the Eastern District of this county, held at North Madison June 14th, viz:

*Resolved*, That this Society consider the selling of grain, cider, and other articles, to be manufactured into ardent spirits, an infringement of the pledge of the Temperance Society.

The following resolution was presented to the meeting for consideration, and after some discussion, was ordered to be laid over, to be acted upon at the next monthly meeting, to be held at NORTH BRANFORD, Tuesday 23d of August instant: *Resolved*, That this Society consider it indispensable to the success of the Temperance cause, that its members give their custom in trade to such stores as are on the Temperance principles.

WILLIAM K. TOWNSEND, Sec.

The following young gentlemen, members of the Theological Seminary in Yale College, were licensed to preach the Gospel on Wednesday last, by the Western Association of this county; viz.; Jeremiah R. Barnes, Thos. J. Bradstreet, Erastus Colton, Henry B. Eldred, Zerah K. Hawley, H. N. Osborn, J. A. Clark.

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